

Tami
Fordham/R10/USEPA/US
12/07/2011 02:02 PM

To "Jason Metrokin"
cc aferguson, Richard Parkin, TSmith
bcc
Subject Re: FW: AFN Letter to the President & Secretary of Interior
re: Food Security

Thank you for the opportunity to speak with the Land Committee yesterday. Dorothy had questions about the TEK and so I wanted to send you the methodology and interview questions.


BBAY TEK Methodology.pdf


Consent-Form.pdf


KITIntroAlan.pdf


072811VillageCouncilLetter.pdf


Interview Questions Version7.28.11.docx

Respectfully,
Tami

"Jason Metrokin"	Copy of letter from Alaska Federation of Natives...	12/06/2011 10:57:04 AM
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From: "Jason Metrokin" <jmetrokin@BBNC.NET>
To: Tami Fordham/R10/USEPA/US@EPA, Richard Parkin/R10/USEPA/US@EPA
Cc: <TSmith@BBNC.NET>, <aferguson@BBNC.NET>
Date: 12/06/2011 10:57 AM
Subject: FW: AFN Letter to the President & Secretary of Interior re: Food Security

Copy of letter from Alaska Federation of Natives President, Julie Kitka to President Obama Administration pertaining to subsistence resources and federal oversight.

Jason Metrokin
President & Chief Executive Officer
Bristol Bay Native Corporation
111 W. 16th Avenue, Suite 400
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Subject: AFN Letter to the President & Secretary of Interior re: Food Security

Good afternoon Members of the AFN Board,

Attached is a copy of AFN's letter to President Obama and Secretary Salazar on administrative actions they should take on food security for Alaska Natives. We have included high level Administration folks with this letter to increase chances some of these ideas will be viewed as timely and relevant, and generate action by the Obama Administration. If you have any questions, please let me know. Thank you for your time.

Sincerely,

Julie Kitka, President
Alaska Federation of Natives
907.274.3611
nevakitka@aol.com
www.nativefederation.org

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[attachment "112811AFNLetter_to_President_and_Secretary_on_Food_Secruity.pdf" deleted by Tami Fordham/R10/USEPA/US]

Methodology: Cultural/TEK Study: Bristol Bay Project

Dr. Alan Boraas
Professor of Anthropology
Kenai Peninsula College, Kenai River Campus
Soldotna, Alaska

Dr. Catherine Knott
Adjunct Professor of Anthropology
Kenai Peninsula College, Kachemak Bay Campus
Homer, Alaska

April 11, 2011,
Revised April 25, 2011,
Revised May 24, 2011
Revised July 20, 2011

Purpose:

The purpose of this qualitative study is to describe the subsistence, nutritional, social, linguistic, and spiritual importance of salmon to the Yup'ik and Dena'ina of the Nushagak and Kvichak River drainages of Bristol Bay. This information will be integrated into a larger study, called the Bristol Bay Assessment, being conducted by the Environmental Protection Agency to inform a decision whether to initiate an advance action under Section 404(c) of the Clean Water Act. An advance 404(c) action was requested by nine tribal governments of the Bristol Bay region. If initiated and finalized, a 404(c) action could restrict certain discharges of fill material into wetlands, streams and rivers in the Nushagak and/or Kvichak watersheds (such as discharges from large-scale metal sulfide mining) if those discharges would result in significant adverse impacts on the fishery, including the subsistence fishery.

Design:

The product of this study consists of two parts.

- A. Summary of existing research: One part of this assessment consists of a literature and gray literature search and summary of the culture history, linguistic, subsistence and other aspects of cultural lives of the traditional and cultural lives of the Nushagak and Kvichak drainage people as it relates to streams and fishery subsistence, particularly salmon
- B. Elder and Culture Bearer Interviews: Second, this study will incorporate elder and culture bearer interviews to ascertain the importance of salmon and other stream-related resources and places in the ideal culture of the people. Ideal culture is a standard to aspire to and thus is a measure of values and ideology that form the core of the people's contemporary identity. We are not

undertaking a statistical sample of attitudes reflecting everyone in the culture, but listening to culture bearers who have the status of expert witnesses and act as spokespeople for their respective cultures.

The remainder of this methodology will describe the elder and culture bearer interviews.

Selected Villages

Both time and money prohibit interviews in all villages in the region. Since this is not a statistical study, nor a hearing, we believe that a self selected group of elders and culture bearers can best represent the perspective of the region. We intend to interview elders from six villages.

Semi-Structured Questions:

The interview format will be semi-structured, meaning the same questions will be asked of each of the elder/culture bearers. The only differences are that there are some questions that will only be asked of women, and some only asked of Yup'ik or Dena'ina respectively. If an elder/culture bearers wishes to provide additional information, that, of course, will be recorded.

Interview Questions

Draft Interview questions will be formulated in the following categories:

- Subsistence
- Nutrition
- Language and Stories
- Place names and Special/Spiritual places
- Social Factors
- Spirituality related to streams and fishery

The draft interview questions will be distributed for review by

- Village councils or similar authority
- E.P.A. personnel
- Selected anthropologists

and reformulated and condensed as needed.

Self-Selection

Village councils, traditional councils, or similar entity will be asked to select elders/culture bearers to be interviewed. We anticipate this will involve about three men and three women in each village.

Release

Interviewees will be asked to sign a consent form allowing the interviewers to use the recorded and transcribed interviews in a written document. In addition the village councils will be asked to sign a release form for the village to permit photographs and video both of individuals or the village to be taken and potentially used in the final product. Restrictions will be respectively adhered to.

Recording and Transcription

Interviews will be recorded either individually or in small groups. A digital recording and transcription will be made. Elders may wish to speak in Yup'ik in which case we ask a translator provide a summary at the time of the interview. Elders and culture bearers will be paid according to current standards for village/Elder interviews. The interviews will be approximately two-hours and conducted at a comfortable place.

The interviews will be transcribed into MS Word documents and both the recording and transcription be archived either at the National Park Service Alaska or suitable repository. Copies of recordings and transcriptions will be sent to tribal councils.

Coding

Word document interviews will be coded. Key words will be set up for use in identifying the subject of the paragraph of the transcribed recording. For example, through sophisticated searches everyone who responded to or used the term “sharing salmon” will be electronically listed and some or all of these responses either quoted or paraphrased in the final document.

Confidentiality

According to Institutional Review Board standards, names of interviewees will not be revealed in the final document. Each interviewee will be asked to sign a consent form that includes the voluntary nature of the interview, confidentiality, and that there is no known or perceived risk in granting the interview.

Peer Review

Both drafts and a final document will undergo peer review. For the purpose of this study anthropologists, EPA reviewers, other scholars, and Village Elders or Culture Bearers are peers.

Community Review

The final draft will be sent to communities who have participated in this study for their review.

BRISTOL BAY TEK CULTURAL ASSESSMENT CONSENT FORM

PRINCIPAL INVESTIGATORS:

Dr. Alan Boraas
Professor of Anthropology
Kenai Peninsula College (UAA)
(907) 262-0360
ifasb@uaa.alaska.edu

Dr. Catherine Knott
Adjunct Professor of Anthropology
Kenai Peninsula College
(907) 235-1674
catherinehknott@gmail.com

DESCRIPTION:

This study intends to assess the importance of salmon, other fish resources, and streams in the cultural lives of the villages in the Bristol Bay drainage.

YOUR ROLE:

You are asked to respond to a series of questions on the importance of salmon, streams and related resources to the people of your village and your area. You may add any additional information you wish. The questions will take one to two hours at a mutually agreed upon place such as the tribal center.

VOLUNTARY NATURE OF PARTICIPATION:

Your participation in this project is voluntary and you may withdraw at any time. Your interview responses will be used in an Environmental Protection Agency assessment to describe the Yup'ik or Dena'ina use and attitudes about salmon and other stream resources.

CONFIDENTIALITY:

Your name will not be attached to your interview responses. Your name and any other identifiers will be kept in a locked file that is only accessible to me or my research associates. Any information from this study that is published will not identify you by name. The information will be kept for four years then stored at the National Park Service, Alaska. It may be used again by approved researchers or tribal/cultural entities for educational purposes.

BENEFITS:

There are no direct benefits to you. You will be paid at the rate of \$80 per hour for an approximately two hour interview.

RISKS:

There are no known risks for participation in this study.

CONTACT PEOPLE:

If you have any questions about this research, please contact the Alan Boraas at the phone number listed above. You may also contact Dr. Claudia Lampman, Compliance Officer, UAA Office of Research and Graduate Studies, at 907-786-1099 for any questions concerning your rights in this interview

SIGNATURE:

Your signature on this consent form indicates that you fully understand the above study, what is being asked of you in this study, and that you are signing this voluntarily. If you have any questions about this study, please feel free to ask them now or at any time throughout the study.

Signature _____

Date _____

Printed Name _____

Mailing Address:



KENAITZE

INDIAN

TRIBE

WWW.KENAITZE.ORG

PHONE: (907) 283-3633 • FAX: (907) 283-3052

P.O. Box 988 • KENAI, AK 99611

March 1, 2011

To Whom It May Concern:

The purpose of this letter is to formally introduce our friend and honorary Kenaitze Tribal member, Dr. Alan Boraas. Dr. Boraas has worked with and on behalf of our Tribe for over 30 years. We have found him to be ethical, fair, and responsive to our requests for confidentiality. He respects our Dena'ina culture, traditions, and values, and lives them.

Dr. Boraas asked for this letter of introduction in observance of tribal protocol and because he values and respects our rights to sovereignty and self determination. We have no doubt that you will find him to be a man of integrity who shares our love for our waters and lands.

Please feel free to contact me if you have any questions or concerns.

Sincerely,

Jaylene Peterson Nyren
Executive Director
Kenaitze Indian Tribe



Kenai Peninsula College

UNIVERSITY of ALASKA ANCHORAGE

156 College Drive
Soldotna, Alaska 99669
907.262.0360
ifasb@uaa.alaska.edu

Tribal Governments:

Koliganek Village Council
New Stuyahok Traditional Council
Ekwok Village Council
Native Village of Aleknagik
Curyung Tribal Council
Ekuk Village Council
Clark's Point Village Council
Portage Creek Village Council
Nondalton Tribal Council
Iliamna Village Council
Newhalen Tribal Council
Pedro Bay Village Council
Kokhanok Village Council
Igiugig Village Council
Levelock Village Council

Dear Sir or Madam:

We have been contracted by the Environmental Protection Agency to conduct a cultural/traditional ecological knowledge assessment of villages in the Bristol Bay region. This information will assist in the development of the Bristol Bay Watershed Assessment. The purpose of the assessment is to build a common understanding of potential impacts to Bristol Bay's salmon fishery and to identify possible options for protecting these resources. The following three questions are central to this analysis:

- ☐ Is the Bristol Bay salmon fishery the one of a kind, world class fishery that it is depicted to be?
- ☐ What are the existing and potential risks to Bristol Bay's salmon fishery associated with large-scale development activities such as hard rock mining?
- ☐ Are there technologies or practices that will mitigate these risks?

We are interested in learning from Elders and culture bearers about the importance of streams, salmon and related wild foods to the people of the area. We would like to hear from Elders and culture bearers in your village who are selected by your council. Elders may prefer to speak in Yup'ik or Dena'ina in which case we ask that someone from the village act as interpreter. We would like to solicit feedback from about three men and three women in each of the six communities. The meetings will take about

two hours. The list of suggested questions is attached and we will be interested in any other information people wish to offer in addition to those covered by the questions. Interpreters and participants will be paid \$80 per hour. We will record and transcribe and use the information to write the assessment for EPA Community participants will not be identified by name but will be asked to sign a consent form (attached). In addition the project methodology is attached.

Unfortunately, we do not have time to visit every village that wishes to participate. We will be able to conduct interviews in about six villages. Any gatherings of Elders would make this job easier and less costly. For those villages we cannot visit, we would like to forward the list of suggested questions to village councils who may want to conduct a meeting with Elders or culture bearers in their village. A consent form would still have to be signed. The responses could be sent via e-mail or regular mail to me at the address at the top of this page. We ask that the person responding be identified. If a response is the consensus of a group, such as a tribal council, that should also be identified. We need to be able to track where we got the information, if not we cannot use it. Please feel free to contact us before you start.

We will return copies of recordings, transcriptions, and our report to the villages for review. We want to accurately portray the role of streams and salmon in the lives of the river villages in the Bristol Bay drainage.

We ask that we be able to take photographs or perhaps short videos around the village and will abide by any restrictions.

Thank You,

Alan Boraas

(electronic signature)

Dr. Alan Boraas

Professor of Anthropology

Catherine Knott

(electronic signature)

Dr. Catherine Knott,

Adjunct Professor of Anthropology

****THESE QUESTIONS ARE MEANT AS A GUIDE TO ASSIST WITH THE CONVERSATION TO GATHER TRADITIONAL KNOWLEDGE, THEY ARE VOLUNTARY, AND IF THERE ARE OTHER AREAS YOU FEEL ARE IMPORTANT PLEASE FEEL FREE TO INCLUDE THAT INFORMATION.*******

Bristol Bay Cultural Assessment
Alan Boraas and Catherine Knott
Kenai Peninsula College
July 8, 2011 version

ECOLOGY, NUTRITION AND HEALTH

1. If the salmon were to disappear for whatever reason, how would it affect your lives?
2. How many times in a week or a month do you eat salmon or other fish? Is it different during different seasons?
3. Do people in your village need to eat salmon to be healthy? How does salmon maintain or improve physical or emotional health?
4. Which foods are important to give to a child so that he or she will grow up to be smart? Strong?
5. Does it matter to you if the salmon you eat is wild salmon? Does it matter to you if the salmon comes from the streams and rivers in your area?
6. Does it matter to you that the salmon are connected to the salmon your ancestors ate?
7. If the fishing practices and care for the streams and rivers are what the ancestors call, without impurity, (beggesh quistlagh) meaning the practices are good , does it result in fish coming back?
8. Have you observed changes in the numbers of salmon that come back each year? Is there a big difference some years? If there is, what do you think causes these differences?
9. Are salmon important for the lives of other animals or birds that are important to the Yup'ik or Dena'ina ? What would happen to these animals or birds if they can't eat the salmon?

SOCIAL SYSTEMS

1. Who do you share food with? Relatives in Anchorage, Dillingham? Elders? Who decides how to share the salmon, and who to give salmon to?
 - a. Do you share salmon with people who don't do subsistence and what type of things to you get in return?
2. What does it mean for families to go fishing together? Do young people learn a lot at fish camp? How do you teach the young people to catch salmon? Do you teach young people to respect the salmon?
3. How do you feel when you give salmon? How do you feel when you are given salmon?
4. Do you feel an obligation to return the favor when someone gives you salmon?
5. Are salmon and other wild foods in community celebrations? Is this important?
6. It has been said that most Yup'ik/Dena'ina believe that a wealthy person is one with a large family. Do you think that family is more important than material wealth?

SPIRITUALITY

7. Do you do anything to make sure the salmon will return?
8. Yup'ik . Have you heard the elders talk about the tunghit (powerful spirit beings who control the recycling of different animals, fish, and bird forms)? What does it mean for you?
9. What would it mean to treat salmon badly? Why is this bad?
10. Did the old people tell of a time when there would be a disaster and the fish would disappear?
11. Do you ever thank the salmon for offering itself to you? Do you ever pray when you catch salmon? Do you make an offering when you catch the first salmon?
12. Do you ever hear the elders talk about the salmon having a spirit?
13. Did you ever hear elders talk about a stream having a spirit or being like it was alive? Do some people still think that way?
14. Do rivers or streams have events – or stories - associated with them that are good or bad? Is it appropriate to tell any of them now?

SUBSISTENCE

15. How do people get money to buy boats and motors for subsistence fishing?
16. Do you feel a connection between the way you fish today and the ancestors' way of fishing?
17. Why do you live in your village?